

THE BURMA NEWS



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THE BURMA NEWS

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No. 4

When A Mass Movement Is not A Mass Movement

Owing to the fact that so many have been baptized in our field in recent years, and especially the last three years, and because of the protest that has been raised in some quarters, I am constrained to write this article. There is certain odium attached to the term "Mass Movement Christians" and it may be not without some basis. But for anyone to speak of the "Mass Movement" among the Pwo Karens with such an odium attached to it is to be very unfair. It has been stated, in more than one Christian periodical, that this great ingathering of Christians on our Bassein-Myaungmya Pwo Karen Field is the result of a nationalistic or racial consciousness. Such a statement is to me almost a sin against the Holy Ghost. It is made in ignorance of the real situation and without an understanding of the forces which have been at work and which have at last eventuated in this large ingathering.

Just recently I was told, "I don't believe in these Mass Movements you are having among your Pwo Karens."

How pitiable it is to hear a Christian's voice raised in protest when souls are born into the Kingdom of our Lord. It is the more so when we know that they have been praying for a Pentecost to come, and have been encouraging discouraged

missionaries to believe that His Kingdom will come, and now, when these prayers are answered, we are told it is all wrong. What is the matter anyway?

Those statements do not discourage me in the least so far as our work here is concerned. I am on the field of action. I know these Pwo Karen soldiers of Jesus Christ who are in the fight, I know their leaders, and I know why these multitudes are coming to Christ. I can only feel sorry for those who are out of touch and sympathy with this Kingdom movement. I trust this article may help the unbelieving to understand the causes for this ingathering which is not a Mass Movement as some who are uninformed have called it.

A comparison of this movement with other Mass Movements in the history of Christian Missions will show that the movement which has been called a Mass Movement among the Pwo Karens of the Bassein-Myaungmya Districts, is nothing more than the normal expansion of the Churches of Christ which number seventy-four at the present time.

First of all, these converts which are now coming into our churches in large numbers are not "outcasts," as was the case in the much criticised "Mass Movement" in

South India. They are the same type of people we have in our churches to-day, except that they have been non-Christians.

Again it cannot be said that they are ignorant. A large percentage can read Burmese or Pwo Karen. It is true they are not men and women who have been educated in Mission schools and who have what we usually call an education, but surely that is not required before they can become true Christians.

Jesus said, "I thank thee Oh Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding and didst reveal them unto babes". — *Matt. 11: 25.*

These Pwo Karens who are coming to Christ are babes in simplicity, in knowledge, and in trustfulness, and they are not immoral in their living. They have good, clear, radiant faces, strong bodies and clean minds.

Paul also said, "For behold your calling brethren, that not many wise after the flesh, not many mighty, not many noble, are called: But God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong".

— *I Cor. 1: 26-27.*

Also, they are not "bread and butter Christians."

So often we have heard it said that many of the Indian Christians are "bread and butter Christians." I do not attempt to justify or refute that statement. I have reason to believe there is some truth in it, but I do know that those who are coming into our Churches to-day are not coming for bread and butter and for a good job. They are to remain farmers and gardeners just as they have been in the past, but they have associated themselves with a new movement; they have found a new fellowship with their Christian neighbours and a new life in Christ Jesus and they are happy in it.

"They are political followers." Now this is untrue. There is a racial consciousness which is inevitable under the existing form of Government in Burma and personally I am not opposed to it. It is a group loyalty which if directed properly, is not harmful, but on the other hand is exceedingly helpful.

Our Pwo Karens are coming to know more about politics, but there is no wrong in this. If they are to take their place in the New Burma as intelligent voters they must be interested in politics. But I have not seen the slightest grounds for the statements which have been made that it is a political movement, nor even a mere racial movement. Certainly, we cannot ignore these influences which are at work among our people, but to attribute the movement of so many of our Pwo Karens toward Christianity to-day, to mere political, nationalistic, or racial causes is far from the truth. There are some real causes for this great ingathering which are not difficult to know and see by one who has laboured on this field for years.

First of all, these new converts are the fruits of long years of services in the Master's Cause.

Our Churches have steadily grown in this section over a long period of time. Our Christian workers, both pastors and laymen, as well as the missionaries, have laboured here for many years, and have planted seeds which are now bearing fruit. Just last Tuesday, in the big *mandat* at Kansu village, where we baptized 286, our most honoured pastor—S'ra San Tay—in addressing the huge multitudes of people present, spoke of this being the harvest time. No references to racial or nationalistic influence were made by a single speaker during the four days on which we baptized the 618 converts, but many references were made to faithful service given

in the Master's name. It is a case where many faithful labourers have planted seeds; others have watered and God is giving the increase.

Secondly, these new converts are the fruits of intensive, co-operative effort.

It is an admirable thing to see an individual devoted to his work.

Jesus could say, "My meat and my drink is to do the will of him that sent me and to accomplish his work".

— *John 4: 34.*

But when we find a multitude all working for the same end, with one purpose, in full co-operation, it becomes more than an inspiration — it is *Power* itself.

The Lone Star Fund and the Judson Fund, in which there was an intense co-operative effort, are examples of this. Such an enthusiasm was engendered, such a spirit created, such intenseness and earnestness prevailed that the objectives were realized with apparent ease.

In some such manner, the same thing has happened here on our Pwo Karen field. Some years ago our people agreed among themselves to pray and work for the conversion of our Pwo Karens. The matter has come up each year in our Annual Institute for Pastors and Workers and there has taken hold of our people an intense earnestness and enthusiasm to win our Pwos to Christ. In this they have co-operated beautifully. The churches have had a common share in this work. The Pwo Karen Gospel Team — girls and boys — have taken a deep interest in broadcasting the good news, and to-day we have many groups of young people in our churches actively engaged in the work of their Master. Is it not reasonable to expect that such co-operation and fellowship in one common objective will yield fruit? It seems to me that we can very truthfully say that this large ingathering is partly due to their interest and co-operation.

Thirdly, I think we have a perfect right to say that this large ingathering has partially resulted from excellent leadership.

On the Bassein-Myaungmya Field where I have been for the past twelve years, we have had real leadership. We have many older men and women such as S'ra San Tay, pastor, who was the first Karen to be honoured with the title T.P.S., (Trusted Public Servant); S'ra Po Daik, pastor at Myaungmya, a strong personality and a good preacher; S'ramu Mi Lone of Taunggyi and many others who have laboured long and effectively.

Among the younger group, S'ra Shwe Ba, T.P.S., M.L.C., who was encouraged to enter Mission work in 1922, and who did so in 1924, continues to this day as the General Secretary and Treasurer of our Association. He has been a member of the Legislative Council for a long period of years. He was member of the Indian Statutory Committee, as well as the Karen Member to the Burma Round Table Conference. He was also the Karen member to London on "The Joint Select Committee" and has just returned.

To those who know him, his leadership and his genuineness are unquestioned. He has had more to do with this large ingathering than any other single individual. He has co-operated with me and to-day he has the confidence and respect of both Christian and non-Christian Pwos. Without him this ingathering could never have been realized.

There are other leaders who came from the Bassein field, such as Nan Eleanor San Tay, B.A., teacher at Judson College; Nan Sein Shin, M.B., the first woman of the country to graduate from the Medical College with an M.B., and who now has a position in Dufferin Maternity Hospital, Rangoon; Lambert San Tay, B.A., Assistant Principal of the Shan Chief's High

School, Taunggyi, Federated Shan States; Sein Tin, B.Sc., who is a Forest Officer in Pinyinmana, and U Ba Kin, who is now the Secretary of the Karen National Association, and many others whom we could mention.

To-day, many of the younger men and women are giving their service to Christ and His Churches. They are leaders in the making. I admit, we need more leaders and I have faith to believe we are going to have them; but unless the Pwos can have a larger share in the training of their own leaders, I see no way in which this need can be supplied. But we have not been devoid of leadership. One leader like S'ra Shwe Ba is worth a whole regiment of fearful soldiers.

Fourthly, this great ingathering of souls is one of the results of the Church at Work.

Things don't just happen, nor has it just happened that nearly 2,000 people have been baptized on this field during the past two years. These souls have been won because the churches have been at work. The early church experience has been duplicated.

"They ceased not to teach and to preach Jesus as the Christ". — *Acts 5: 42.*

"They therefore that were scattered abroad went about preaching the word".

— *Acts 8: 4.*

The early church expanded until it penetrated the Roman Empire, Greece and Asia Minor, simply because the church worked and witnessed. Paul and his helpers and many faithful laymen went about preaching the Gospel and telling men of the new joy and fellowship they had in Jesus Christ. It was a natural expansion, a natural growth of the early Church. In the same way, our Pwo Karens have gone preaching the word in all parts of our field, and especially to those who live near our Christian villages. The ingathering comes mostly from villages where we have churches, or

from the nearby villages. And, as we have said before, they are absorbed into our churches. They are not left without leaders to help them and to teach them the Christian way of living. I think it can be left to those who have led in this great movement to see to it that these people, who are now coming into our Churches, are properly shepherded.

The heaven is at work and I predict that before many years our membership will again be doubled on this field. The membership has about doubled during the past twelve years.

It should be remembered also that this movement comes from within our own field. It is a normal expansion of the Churches and there is nothing in this movement to cause any alarm among those of weak faith. God's Spirit is being poured out upon our people who three years ago pledged themselves to pray and work for a Pentecost, and they are still at it.

Chas. L. Conrad.



A Great Christian Forward Movement in Lower Burma

Wouldn't you like to be where you could see people crowding into the Christian life? I have just been having that experience with a team of five of our Agricultural students while visiting the two Pwo Karen Associations down in the Irrawaddy Delta where we dropped into the spiritual tide moving toward Christianity. The region was just overflowing with joy, expectancy and a desire to serve and help build a new people.

For several years past, the Pwos have been praying that ten thousand new members should be added to their churches in ten years. A year ago when I visited the Bassein Association they reported 800 baptisms. This year they have had a

thousand, while in one section there are five hundred more waiting for the workers to come and baptize them. This appears to be just the beginning and a profound movement seems under way among this people. Also there is a sprinkling of Burmans coming into the churches with the Pwos because they feel this group will stand by them as they take the step out from Buddhism. Around Danubyu, a good number of the Pwos have come out from groups of the Ko San Ye defection of thirty years ago. The majority are young people but there are many mature men and women also.

The movement has been aided especially by the activity of the laymen who have gone out to win their neighbors. Also the stalwart Christian pastors, teachers and other workers who have lived among them for a generation or more have had potent influence. For example, in one place, a Pwo, trained as a doctor in America, returned to labour for his village and it is now called "Health Hill" (Kanmagon). Another man studied Agriculture in the same college with Dr. Butterfield and then returned to his village which is now called "Pleasant Hill" (Thayagon). On the Maubin side of the delta where Mr. Fletcher has just been stationed there are over two thousand church members and the work extends from near the ocean at Dedaye to Danubyu. This field is just beginning to feel the stirrings of the movement, but, with S'ra Shwe Dwa enthusiastically leading the evangelistic work and S'ra Toe Kut leading the station school and with earnest prayer and co-operation on all sides, the Spirit is at work.

The Bassein side where Mr. Conrad is stationed has about eight thousand church members. It was a joy to see the faces of the well-seasoned workers who were passing

through the experiences of a great harvest after years of faithful toil. Saya San Tay from the Kyunpyaw section and S'ra Po Taik from the Myaungmya section were outstanding pastors. Saya Ba Te who is also part Pwo and part Burman had come down from Taunggyi for some months to preach and hold Bible classes among the new converts. His outstanding evangelistic abilities were being greatly appreciated among these responsive surroundings.

S'ra Shwe Ba was the one who headed up the movement. He had been several months on a trip to England to meet the Select Committee regarding the new Constitution for Burma. But his first love is the Christian work of the Association and as its Secretary he knew the problems of the Pwos and voiced their aspirations and spiritual stirrings. He was a devoted, untiring, humble worker, progressive in his ideals, loved and honoured by all his people as their representative before Government and almost their high priest before God. He was the mediator between what they had been and what they hoped to become.

Brayton C. Case.



The Watering Down of Christianity

Sir Monier-Williams, long a professor of Sanscrit at Oxford University, was for more than forty years a diligent student of the sacred books of India. Dr. Robert E. Speer, in his admirable book, *The Finality of Jesus Christ*, quotes some advice that this eminent scholar gave to missionaries. That advice in part is as follows: "Be fair; be charitable; be Christlike; but let there be no mistake. Let it be made absolutely clear that Christianity cannot, must not, be watered down to suit the palate of either Hindu, Parsee, Confucianist, Buddhist or Mohammedan, and that whosoever wishes to pass from the false religions to the true can never hope to do so by the rickety planks of compromise."

Bhamo Kachin Mission

The Kachin Mission as a whole and the Bhamo field in particular count themselves very happy to have two new workers sent to them at such a time as this. Mr. and Mrs. England arrived in Bhamo on the tenth of January. On the morning of the eleventh, they began the study of the language. Along about eleven o'clock an old Christian Kachin chief called to see the new missionaries. He grinned all over when told by Mrs. England to sit on a stool. He thought it most wonderful that the new missionaries had learnt Kachin so soon.

Of course the Kachin Christians want to see and hear their new missionaries, but for the present they are confining their visits to villages in the plains, easily accessible by car and so putting most of their time on language study.

However, a very hearty invitation from Sāra Zau Tu at Sinlum Kāba could not be refused, especially since he offered to provide transport from the foothills to his village.

It was a wonderful experience to spend a week-end with over four hundred Christians in and about Sinlum. The early Sunday morning service was conducted by Zau Tu, at the close of which six candidates for baptism were examined. I was greatly pleased with the thoroughness of the examination. Out of the six who came before the church, one girl was asked to wait until she returned to school next year. Mr. England preached a sermon on the "Leaven of the Kingdom" which was interpreted. After the morning service we all went down the hill side to a stream where Sāra Zau Tu baptized two women, a man and two boys. After this service, we all returned to remember the death and resurrection of our Lord in the Lord's Supper.

From the time we left Bhamo until our return Monday evening,

we were the guests of our Kachin Christians. At Lawdan, half way to Sinlum, Zau La and his helpers had a fine breakfast ready for us at ten o'clock and a good cup of coffee on the return journey.

At Sinlum Kāba they brought us lettuce, cabbage, cauliflower, carrots, potatoes, rice, chickens and eggs. This was quite different from the early days when it was difficult to buy even an egg or a small chicken, because all had been offered to the spirits. Christianity is certainly reconstructing the villages in these mountains. The leaven is working.

On my return journey from Rangoon, in January, I came to Kutkai to meet Mr. G. A. Sword and to plan for the erection of the new buildings there. He had already laid the foundation for the bungalow, but there were enough "corner stones" still to be laid the next four days we spent there. Since we are our own mason bosses and contractors we showed the Kachin coolies how to mix mortar and lay the stones and we looked at it at the end of each day.

Before leaving Kutkai, the front wall was three feet above ground and it looked very fine, finer than any stone wall I had ever seen before.

I left Namhkam at six in the morning and rode three miles in Mr. Sword's car, then took his ponies and went seventeen miles farther. By eleven o'clock I was forty-six miles from Bhamo where the Englands and Miss Peter met me with her car. By four o'clock, I was in the Kachin compound in Bhamo. In 1893, Dr. Hanson, Mr. W. W. Cochrane and I were four days making the same journey over a Kachin trail.

Geo. J. Geis.



"Disappointment should always be taken as a stimulant, and never viewed as a discouragement."

—C. B. Newcomb.

Moulmein Advancing

February was full indeed. A trip up the Gyaing lasting twelve days was very interesting. Five non-Christian villages each with its own characteristics were visited, and good crowds came in each place. One night, just as Thra Joseph began to speak, a voice called, "Robbers!" Off the men sprang, and soon came to the place—one with a bamboo club, one with a dah, a spear, a hoe, anything to fight with. Long before they had assembled for action, the "thief" had gone, and all was quiet. In another fifteen minutes they were mostly back and listening, but they now sat in scattered groups, and not in "close formation" as they had been.

Since coming back to town, we had a letter from Thra Po Thu, saying that he has high hopes of several coming soon into the church.

There is a great hopefulness among the Christians, and signs of awakening among all the Karens we met.

The Kyain steamer is built for 300 passengers, and for once she was loaded, on the 20th February, with Karens going to the Association. It is a pleasant ride, and we enjoyed it much. Fifty-three carts met us at the landing, and the three days of meetings were filled with good things.

The visitors were not numerous, but good friends. Mr. Hackett and Miss Mosier came up for Friday, accompanying Miss Carman. Thra Mounng Yin of Bassein took the crowd by storm, and was often called on. Judson High quintette gave some very pleasing numbers,

The arrangements were fine. The motto, "The Harvest is Great," was shown in a cut at the top of the programs, and the same theme in a big painting on cloth at the back of the stage. It was inspiring also that the speakers used it so well. The

mandat built for 3,000, was filled, and often crowded. The attendance was reported to be 4,005. They mostly ate at the Corral, but delegates ate in a big house, so as to save their time. It was ideal. Eight hundred baskets of rice were used, and eighty hogs. Fowls, ducks and a bullock or two added to the feast.

The business of the Association ran smoothly, thanks to our Secretary, Arthur Shwe Taw. Two high points may be mentioned: one was the reception of the Home Mission workers for the past year, the other was the commissioning of the thirty-two new workers for the coming year. They sat in a semi-circle, and when the new Christians from Wawloo, Thee Kwe, Kwa Hai, Mehloo, and away to the East, came to sing, and were introduced to the huge crowd, it was a big moment. "The Harvest is Great" and some sheaves have been reaped. "He shall not fail nor be discouraged."

Last Sunday eight young folks from English High were baptised into the English Baptist Church here, and next Sunday it will be eight Karens from this school, and two from the town.

A. J. Weeks.



Thonze Association

We have just had our Association at Tu Ywa, one of our newer churches east of Okpo. A very poor road runs out three miles from Okpo and a poorer one through the paddy fields the mile and a quarter on into the village. But, on the whole, the transportation problem was not so bad as it might have been, for even buses were able to use it, and it was easy for a Ford that is used to jungle trips.

The reports showed 302 baptized, the largest number in the history of the Association, and more than twice the average. Every church reported, some from 120 down to two. Gifts for the work just about

held its own in spite of the low price of paddy. The home mission workers have had a good year with good results. They feel encouraged and the Association felt encouraged to continue their support for another year in spite of the fact that we have not quite enough money for the year. Will raise it later.

A good deal of evangelistic preaching was done with keen interest from the non-Christians who attended every meeting. A great number of tracts were distributed.

Perhaps the best meeting of all was the Young People's meeting on Sunday afternoon. Everybody attended. We have some fine young leaders developing. More than half the Burmans in the seminary are from this Association. We were proud of the part they took and the way they made themselves useful.

The discussions were frank but kind and even the disagreements were agreeably expressed.

Next year, the Association will meet with the Donweh Church, east of Zigon thirteen miles. It is our newest church, and nobody is rich there. Few have money, and they raised but little money at Tu Ywa. They had cattle and bags of rice and vegetables and they fed the folks on what they had. I was told that the villagers did not collect Rs. 25 in cash and that they would get all that back when they sold the bamboos, mats and roofing. Donweh was there learning a lesson in being host for next year. J. T. Latta.



Prize Contest

The February "News" was so full of good things I felt I would like to thank all who had written and ask some who seldom write why they were silent! Perhaps this feeling is, in part, why I am writing about one thing I did that month. The January "Dammaletyone" carried ten N. T. questions and a prize was offered to all who answered cor-

rectly:—"Who asked the question;" "To whom was it addressed;" and "Where was it found;" the time limit for sending in answers was March 1. Of the eighty papers which came in all through February, six were perfect. The answers came from teachers, preachers, Bible women, students old and young, wise and otherwise. While the majority were connected with our mission, the Wesleyan, S. P. G. and B. C. Missions were represented. There were Burmans, Karens, Shans, Chins, Kachins, Lahus and even one Indian among the contestants. Of the six winners, two were men teachers and four were old pupils of ours. They each received a set of Burmese books from the Press. There were twenty-five who made but one mistake out of a possible thirty and I sent each of these a copy of "Pilgrim's Progress."

From this experience I gather that the "Dammaletyone" has gained a considerable footing throughout Burma and is being read by some of the educated of all races. From testimonies attached to the papers sent in it would seem that many felt stimulated and helped by the Bible study involved.

There is to be a set of questions from the O. T. in the April number of the Dammaletyone and I bespeak the co-operation of all in bringing them to the notice of those who do not yet take the magazine.

Personally, I am convinced that this new venture is in no sense a rival of our old friend "The Burman Messenger," but believe each has a definite field of influence for good.

Ruth Whitaker Ranney.



Resolves

"To try to feel my own insignificance.
"To try to make conversation more useful and therefore to store my mind with facts, but to guard against a wish to shine.

"To watch over a growing habit of uncharitable judgement."

—F. W. Robertson's Life.

American School

The 27th February was a very special occasion for the American School at Taunggyi. That afternoon Mrs. Allen gave a reception to all the missionaries to welcome Miss Elizabeth Taylor to our circle, thus giving us an opportunity to join in the general feeling of rejoicing that one so eminently fitted for the position in so many ways has come to put her strong young shoulders to the wheel.

It was also made the occasion for the presentation to the school of an oil painting 100 years old but in fine preservation, of a missionary daughter of long ago, being the mother of our own Ruth Ranney who has given so many years of a long, useful life to the women of Burma. The American School may well be glad to be the owner of this portrait of her mother at the age of six.

Miss Ranney herself made the presentation and told the story to a very interested audience and has since put it in writing for the readers of the NEWS, as it is a matter of history that should be preserved.

We old hands in Taunggyi, most of us retired but still able to lift a bit here and there, are further grateful to the Home Base for giving us youth and enthusiasm and talent in Mr. and Mrs. Chartrand for Educational work in Taunggyi and Mr. and Mrs. Raney for General work, Loikaw.

Elizabeth M. Heptonstall.



The Missionary Child of Long Ago

"The Missionary Child of Long Ago" if now alive would be about 106 years of age, and the picture is about one hundred years old.

Mary Bennett was born in Calcutta when her parents, Cephas and Stella Bennett, were on their way to Burma to help Dr. Judson. Mr.

Bennett was a printer and it was his ambition to print the Bible which Dr. Judson was translating into Burmese. They travelled by sailing vessel going round the Cape of Good Hope and were kept for some time in Calcutta reaching Moulmein many months after leaving America. They were ultimately associated with Dr. Judson and the Wades. Dr. Judson feeling that Mrs. Bennett would do well in language study, himself undertook to oversee it.

When Mary was three years old and Elsinä, their elder daughter, four and a half, Mrs. Bennett having been very ill, Dr. Judson felt the little girls ought to be sent to America by Mrs. Wade who was about to return home. Though this was a sore trial, the sacrifice was made and the children went to their grandparents and were brought up in Homer, New York, where their father was so well known. They had as good schooling as the country afforded and in 1852 Mary was married to Daniel Whitaker who had just been appointed to service in Burma. Their wedding trip was taken on the Erie Canal as they were to visit an uncle of Mary's in Utica. In after years, she referred to this as a trip on the "raging canal." Mary had the joy of having her mother present at her wedding and in the party going out to Burma Mrs. Bennett acted as adviser, not only to the Whitakers, but to Mr. and Mrs. Rose and Mr. and Mrs. Bixby whose names have long been honored in Burma, (the Bixby's being the parents of our dear Mrs. Johnson of Taunggyi.)

The party reached Moulmein in 1853 and the Whitakers began the study of Karen. In '55 they were stationed in Toungoo, after Mr. Whitaker had spent almost a year touring the hills with Saw Quala, everywhere meeting with good hearing. The little family consisting of Cephas and Mary, born in Moulmein,

suffered much from privations of frontier life, the father often being laid low with fever. Early in '57, a second daughter, Ruth, was born in Toungoo and Mrs. Whitaker's health gave way so that it was necessary that the family should return to Moulmein. Meantime Cephas Whitaker had been laid away in a jungle grave near Klerla, Toungoo District. It was a long journey down the Sittang river and at Shwegyin, Mr. Whitaker had an attack of fever with complications which later proved fatal. He had accomplished his purpose and having placed his wife and children in the care of the Bennetts in Moulmein he peacefully entered into rest a week later, August 19, 1857. Sometime later, Mary Bennett Whitaker was married to Mr. T. S. Ranney, also a mission printer. When retrenchment was the order of the day and one press was closed, Mr. Ranney opened a press of his own in Rangoon remaining there until 1862 when the family went to America and settled in Homer. Here Mr. Ranney died in '85 and here Mary having followed the fortunes of her daughter, Mary, returned to die. She in all her relationships adorned the doctrine of our Lord and Saviour Jesus Christ by a meek and quiet spirit which is in His sight of great price.

Ruth W. Ranney.



Maymyo

A ten days visit to our little churches in the hills, back of Hsipaw town, in the Shan-States, whilst involving weariness of body consequent on toilsome and strenuous travel was thoroughly enjoyed and attended with great profit.

Five Lisu villages wherein there is not a single Buddhist nor Anni-mist, where all the villagers, including "babies in arms" attend the village chapel, where cheroots and cigarets and tobacco-pipes are

"non-est," where feeding-bottles and pacifiers are conspicuous by their entire absence, were well worth visiting. When one recalls that twelve years ago there was not a single Christian in all that region, that all the Lisus in that section of the country were demon-worshippers, and entire strangers to a knowledge of our Lord Jesus Christ, our hearts are filled with thanksgiving to God for such a glorious transformation of lives erstwhile darkened by ignorance and superstition. How those Lisu Christians do sing! The most treasured possessions of women and children, there, are their hymn books printed in their own mother language. All four parts are sung and that in perfect time. At the home of the head-man of O-Mo village, a sing-song, in which twenty men and boys, and ten girls and women participated, lasted for over an hour and a half, with five of their number beating time out of sheer love for music! At one village, I baptized nine happy believers. At each of the five villages and at a Kachin village we observed the Lord's Supper which, owing to the absence of an ordained man, they had not partaken of for twelve months previous. Saya Kya, a Shan preacher, will minister to their spiritual needs during 1934. Please pray for the Lisus in the Shan States, Burma.

It is a valued privilege to have the presence of Rev. and Mrs. L. Martin of South India, parents of Mrs. D. O. Smith, at this station. Mr. Martin preached for us a most interesting and thought-provoking sermon on Palm Sunday. Rev. and Mrs. Blackwell, Rev. A. C. Hanna, Miss A. Prince and Miss H. Good, and Mrs. D. O. Smith, are enriching our fellowship by their stay in our midst. As Jerusalem, with wide-open gates and songs of praise and tumultuous joy, received Christ as their Messiah-King, on that historic Sunday long ago, even so, Oh

God, graciously grant that multitudes throughout Burma may this year, 1934, receive Him as Saviour and Lord! Teach us how to make Him known and longed for, that He may be to the millions in this land all that He is to us, Thy servants!

Ernest Grigg.



Miss Bonney's New Work

I wrote a brief letter to the NEWS last month, but did not allow for the "rural delivery" system here and consequently my letter arrived too late. Now, having been here over a month, I have a little more to report in the way of progress.

I may say that one trip has been made into this village by motor car, when Mr. and Mrs. H. W. Smith drove up a couple of weeks ago. If you are considering coming to call, you might consult them before making the attempt. The only comfortable way to reach us from the Railway station or the Mandalay Road, is on shanks' mare. There is a safe place to park a car at a Karen house in Thategon. The road leading to it and the Railway station is just at Mile Post 62/1 in Pegu District.

I had a blank to fill in the other day from the Woman's Board, inquiring whether the work is medical, educational, or evangelistic. I reported that it is all three. We are doing a good bit in the medical line and could do much more if there were more hours in the day, or if we had a nurse. The people here seem to have no prejudice against English medicine. In fact they seem to take to it like a duck to water. Perhaps that is why we have had so many successful results!

In our D. V. B. S., which I suppose could be called educational, and in our making friends with the people and winning their confidence and then explaining the Christian life, we cannot expect such rapid results as we do from our medicine. We

hope that by staying right on here and following up these special efforts and by expressing the love of God to these folks as He may lead us, we shall eventually be able to build up a Christian group here.

We have not yet got the land from Government which we have applied for but we hear that the wheels are slowly turning. In the meantime, we are in a hired house in the Burmese quarter and are very comfortable considering that the thermometer mounts to 105° almost every day. It seems to be a dry heat which does not take all the pep out of one as the Rangoon weather does.

We should be glad to welcome any of our friends who can eat very excellent rice and curry and who do not mind the heat.

Sincerely yours,

L. P. Bonney.



The Heavenly Guest

If any man . . . open the door,
I will come in. Rev. 4: 20.

If you open the door and let Christ in
He will come as a courteous guest;
He will take the space that you give to Him
And will leave you all the rest;
If you crowd Him out of your largest room
And give Him a corner small,
If you scarcely remember that He is there
And speak of Him not at all,—

Ah, then He may grieve when He sees
your mind

By the 'cares of the world possessed,
When your feet have strayed and your soul
is faint

And your heart by grief oppress;
But He cannot comfort and lift and guide
And help as He longs to do—

Where He sits apart in your House of
Life—

For you have not asked Him to.

Oh, make Him the Master of all you have,
The Lord of your heart and soul,
Yield all yourself for His dwelling-place
And let Him take the whole;
He will do with you, He will work for you,
He will reign in your life alone,
And you'll find the blessing that you have
missed

And the joys you have never known.

—Annie Johnson Flint.

Moulmein—Tavoy

To visit Moulmein after a lapse of thirty years was indeed a great privilege. The Ellen Mitchell Memorial Hospital was not then existing, I believe, but now how wonderful that, in this big city, this splendid hospital has the only X-ray machine south of Rangoon in Burma. (Tavoy is hoping to get one, we hear.) But the chief thing in Ellen Mitchell Memorial is that it furnishes a quiet retreat for mothers and children. The babes here taken care of are most interesting and it was my privilege to see triplets, three husky boys.

Morton Lane provided us a Sports Day, so we saw more than the wonderful building so solidly built. We saw the spirit of the institution as displayed in the interesting program which was gone through speedily and without confusion from one event to the next. It is good, too, to know that the Burmese Church is planning to build and withall to see the general unity of the work in five languages, Burmese, Karen, Talaing and English. Moulmein is a beautiful city and we are glad the Baptists are well rooted there.

Tavoy is so far south that we hardly realize how important a field it is. Its rubber estates and tin mines make it a center of industry. The tin trade is picking up and so Tavoy seems more alive. The rise in the price of rubber from $2\frac{1}{2}$ annas to 4 annas a pound hardly compensates for a drop from Rs. $2\frac{1}{4}$ a pound a few years ago. Some of the planters at Mergui have had to surrender their estates to the Government. Others have been able to pull through. One of these last showed me two interesting books, one the story of Judson's imprisonment told by his companion, Gouger, and the other "A Peculiar Relation between the American Baptist Mission and the Burman Empire" by Ann H. Judson, Washington, 1823. It was good to see the work at Tavoy so well

established, both the Karen with its beautiful compound and buildings and the Burmese, which in the Ann Hasseltine School is to have the first Burman Woman superintendent beginning next year.

At Mergui, a Burmese pastor is in charge of a Karen Church which meets in the Telegu Church building. I was privileged to speak to over a hundred Telegus at the noon day Telegu service and in Burmese in the evening. It is said there are two hundred Telegu Christians. One can now go by bus the 155 mile journey from Tavoy to Mergui, a daily service with stopover for the night. Surely there is room for a missionary at Mergui.

From these early centers, Rangoon, Moulmein and Tavoy, have gone our Christians all over Burma. The growth in the last thirty years should give us greater courage and faith for the next thirty years to come but looking back one hundred years we marvel at the faith of these first workers.

H. E. Dudley.



"The Human Body"

I should like to join the ranks of those who recommend books to read. Dr. Osborn loaned me "The Human Body" by Logan Glendening, Alfred A. Knopf, New York and London. It is a best seller written by a doctor who is not by any means a quack or a fanatic. The laity frequently astonish the doctors with their naive ideas about disease. While I do not think anyone's theological beliefs will be hurt by Glendening's book, I know that former quaint ideas about what doctor's can and cannot do will be removed by this book and lots of quack remedies and therapeutic procedures will be allowed to drop back into their appropriate settings. The book is written for the laity. It is not burdened with technical words, and it "has a laugh on every page"—or pretty near.

Gordon S. Seagrave.

Bassein Association

February 21 saw about twenty-six of us on a motor launch headed for the Association. After nine hours we reached the village, tired but glad we did not have the long walk or cart ride the others had.

As Pynathing is a very central village the attendance was larger than it had ever been before — 5525.

There were two radical resolutions, one to provide a Pastors' Provident Fund, the church, the pastor, the Association to help. The other was to have younger assistant pastors for the churches whose pastors are over sixty-five and weary or feeble. The duties of each were outlined.

Another resolution was to increase the school endowment fund of Rs. 9,500 which is now in the Imperial Bank. Rs. 1,000 of this was given by a man who sold an elephant, and Rs. 1,000 by a woman in memory of her husband and father. A pay concert by the villagers helped to increase this fund.

Last year, a credit balance of Rs. 5,000 reduced the debt to 7,000, but this year no credit balance is expected.

After the report of the paddy situation here in Burma had been given, the people were advised to raise their own chillies and vegetables which they are now buying from Burmans.

The chairman told the people not to worry, if they put God's kingdom first all would be well.

I have just read two interesting and inspirational books, Villar's "The Christ I Know," and Goforth's "By My Spirit." A general reading of the latter should hasten the revival many of us are praying for. Should we not begin now to pray for our Conference that all of us may go to it prepared for revival and so receive the quickening Christ has for us?

Clara B. Tingley.



"A merry heart doeth good like a medicine."
Prov. 17: 22.

An Interesting Old Letter

Baptist Missionary Rooms,

Boston, October 8, 1831.

Dear Brethren,

A great breach has been made upon you in the removal of our beloved brother Boardman, and one which both you and we must deeply feel and deplore under any circumstances but especially, when it is considered, that he was one of three only of your company who could, at the time, speak the language of the country. The confidence we have, however, in the supreme wisdom and goodness of God, is well calculated to silence every emotion but that of grief. The cause is this—He knows His own purposes and in what way and by what instruments to accomplish them. It is delightful to think, that while our departed brother lived, he was so honored of God in exertions to turn men to righteousness; and if he induced at times, excessive fatigue, with privations and reproaches from some of those whose salvation he sought, he now has his reward. Nor can I imagine, that what he was permitted to see before he closed his eyes, can do other than encourage all your hearts.

His bereaved and afflicted widow is still with you or at Tavoy. Should it be her desire to return to her native land, you will afford the necessary assistance to enable her to do it, and draw on the Agent at Calcutta for the funds; but should she be willing and disposed to remain, you will recommend for the approbation of the Board, an equitable and satisfactory allowance, that the same may be duly appropriated. In the meantime the wants of herself and child must be provided for, and the account forwarded to us. Should she be at Tavoy instead of Moulmein the executive part of this order, will fall on Mr. Mason, who will with equal cheerfulness discharge the duty.

We enjoy great satisfaction in the harmony which is well understood to prevail among the missionaries at Moulmein and at the other stations, the savor of which is like the precious ointment on the head of Aaron, and like the dew of Hermon. O Praise God for it, and without ceasing pray for its continuance! In so doing you will find both happiness and prosperity for the mouth of the Lord hath warranted it. You have sufficient success to excite to vigorous and persevering action, and no doubt should your ways continue to please the Lord, "He will delight in you and give you the land which you have gone to possess". I trust I need scarcely say, even by way of remembrance, the secret of the Lord is with them that

"fear Him". Surely your own experience has taught you, that there is no substitute for a close walk with God. Too much you cannot cleave to Him. Too much you cannot depend upon Him, so long as that dependence does not exclude exertion. Take heed every day to keep the fire of holy devotion burning on the altar of your hearts. Then if you are spared to protracted labor, your services will be delightful or if called to a speedier termination, the end will be peace and everlasting life.

We cannot send out by this opportunity another ministering brother, though we hope to do that next spring, but we send a second press and printer, and hope you may find him and his consort efficient helpers. The power of the press is great, and since the people incline to read the result of an extensive circulation of the Scriptures and Tracts, cannot be calculated. In reference to the publication of the New Testament entire, our views have been heretofore expressed, but owing to circumstances stated by you, the work had not been commenced at the last date. We consider this fact unpropitious as we thought ourselves fully authorized more than a year since, to encourage the belief that it was actually begun. We fear the consequences of prolonged disappointment. If any explanation can be given why the type has been of the imperfect character describe both as to its sorts and finish.

.....prevented in future.* At the same time, that no further delay may take place, the Board adopted the third instant the following Resolution.

"Voted that the Missionaries and Printers in Burma be instructed to urge onward the printing of the New Testament, as fast as may be practicable and prudent; and that they be authorised and instructed to take whatever measures may be necessary to obtain suitable types."

Though disappointed in not hearing that the publication of the New Testament was commenced, the Board attach no blame to you but are gratified that the best practicable use had been made of such types as you possess. It is highly probable that a third press and printer will go out in the spring; inducements to that measure seem to be strengthened in our minds, by the intelligence just received.

The Boarding School has doubtless been fully re-established and names heretofore forwarded given to children. The follow-

*The following was here omitted in transcribing.

"Tho it be necessary for Mr. Bennett to go to Calcutta and attend personally to procuring type of good quality and in sufficient quantities for our purpose, he will do so."

ing have since been added and the usual Annuity paid into our Treasury:—Ann Freeman, John Caines Welsh, Frances Ann Anderson, Frances Macomber, Jacob Knapp, Mary Hubbard, Ann Bartlett, Nancy Holden, Maria T. Jackson and William Manning. If no boys are admitted at Moulmein, you will have the kindness to forward all the names of males to Mr. Mason. As before proposed, we shall wish an Annual Statement forwarded to us of the character age and proficiency of each pupil, that when patrons apply we may be able to answer these enquiries. We send out apparatus for two schools, such as is used in our Infant establishments here and which may doubtless be of service, one at Moulmein and the other at Tavoy. The school which Mr. Wade proposed to establish in a Karen village up the river was.....be taught by one of the Native Christians. The Board approves of the establishment of schools in well chosen places on that plan, presuming that the support of the teachers will constitute the principal expense, the children being boarded at school.

As the Accounts with you will now be kept on our books at home it is necessary that each one should state what he has drawn with clearness, and to what object all sums over and above his salary have been applied. If any expense has been incurred on his account by Mr. Beeby in Calcutta, he will charge himself with it. And provided any Missionary is subjected to extra bills and wishes the Board to allow them, he will submit the same for consideration.

Rev. A. Judson
Rev. Jon. Wade
Mr. C. Bennett
Rev. F. Kincaid
Rev. Fran. Mason
Rev. Jno. T. Jones

I am dear Brethren,
With most affectionate
regards, your servant
for Christ sake,
Lucius Bolles.

❖ ❖ ❖

Tax Notices

If you have not already done so, please forward to the Mission Attorney one of each of the tax notices submitted to you for payment—both land tax and Municipal taxes on Mission property. If notices are not available, the last tax bills which have been audited will be satisfactory if the figures are made to agree with present taxes paid. A full file is desired.

Olive A. Hastings,
Mission Attorney.

Home Letter

Dear Burma Friends:

We do enjoy the News.

Last September when we arrived here at the Southern Baptist Theological Seminary, whom should we find but Mr. J. Howard Whitt, who was in Moulmein, and his wife! We had a happy time together over a curry dinner before they left for their pastorate in New Martinsville, W. Va.

We like it here very much. Perhaps some of you have seen the new fifty-four acre campus with its giant beech trees and large colonial buildings. The work is worth-while; the people fine-spirited; and the atmosphere spiritual. We have been frequently asked to speak on missions in both northern and southern churches. People do seem genuinely interested.

It has been just a little over a year since dear Dr. Nichols passed away. We have read some fine tributes to him, but I know it was hard to make them fully adequate. We could not write anything because we felt too deeply—he was just like a father to us.

December 31 took our minds back to Bassein to our wedding there six years ago, among the Karen people. Genevieve Myrtle is quite a big girl, four and a half years, rosy and robust. She is the pride and joy of her grandparents. We stayed with them all last year while we were working for our master's degrees. Daughter and I went back for Christmas as they are especially lonely since my sister has gone as a medical missionary to the Punjab, India.

God bless you and His work in Burma.

Sincerely,

Mr. and Mrs. Erville E. Sowards.



A Little Life of Jesus

(by Basil Mathews)

This is the beautiful story told in a very interesting way, but in language as simple as that of the gospels. The author has traveled extensively through the Holy Land and is able to provide a background of Jewish custom and thought which adds significance and interest to every page. It begins with the arrival of Joseph and Mary at the Bethlehem Inn, and ends with the great commission. There is no discussion of doctrines or of debatable questions. I think that it would be appreciated by Bible Classes in the schools, or by the people of the country who read English.

Beatrice A. Pond.

British and Foreign Bible Society Reports

If any of you have not seen the above for 1932 and 1933 you have missed something very worth while. In the February News, Mr. Hinton referred to the one entitled "The Impossible" as bringing inspiration and encouragement. It presents the pioneering work of the society—an inspiring record of heroic achievement.

"Tell the World", is the title of the 1933 report. It likewise holds your interest and challenges you to match your own aims with the Society's goal. The chapter contents are headed.

"Tell England."

"The Men who tell the World."

"When the World is Told."

"Tell them in the Mother Tongue."

"The Cost of the Telling."

Both books are attractively gotten-up paper bound volumes containing a number of excellent full-page photogravure illustrations. They sell for six annas each. Can be had either from the Mission Press or the British and Foreign Bible Society.



Sailed

On Monday, March 12, Rev. and Mrs. H. I. Marshall and Rev. and Mrs. L. A. Dudrow and children.

On Thursday March 28, Mr. and Mrs. W. B. Campbell on S.S. *Karoa* for home *via* the Straits and the Far East.



Babies for Adoption

We have six months old twin boys to offer for adoption. They were given to us when three days old. We have a signed statement from the father giving up all legal claim to them. The father is Indian, the mother was a Karen who died a few hours after the birth of the children. The babies are healthy. They have both negative Wasserman tests. They are rather light skinned and resemble the Karen type rather than the Indian. We have had requests for them from non-Christian homes, but have hoped to find some good Christian home in which to place them. If any of you know of some good Christian home where children are wanted for adoption kindly let me know. If such people could pay the hospital something for the care to date, well and good, if not, we will be glad to be relieved of their care any time in the next few months.

A. B. Grey.

BIHAR EARTHQUAKE, 1934

The Baptist Missionary Society of London has stations at Monghyr, Gaya, Patna, and Dinapore and has suffered heavy losses through the earthquake. One of our Indian churches lost both its pastor and church secretary. Most of the churches, schools and mission houses were badly damaged. In some cases the churches can pay for the repairs to their buildings, but the Indian church at Monghyr is a total wreck, and the Union Church Jamalpur will not find it easy to pay for the extensive repairs necessary.

At our recent North India Conference, proposals were sent to our London Committee asking for Rs. 25,000/- for repairs to schools, hostels and mission houses.

One outstanding problem faces us. The Christian village at Monghyr was totally wrecked. The families who lived in the village are now encamped among the ruins in temporary shelters in the hope that the village will be rebuilt. We are planning to rebuild the village as a model community centre, controlled by a representative committee, and its property held in trust by our Church Trust Association. The scheme will involve an expenditure of about Rs. 12,000/-. This includes the cost of demolishing and clearing away the ruins of the old buildings. We have in hand over Rs. 4,000/- of which half was given by our London Committee for the relief of distress and the rest has been sent by various friends in India.

We appeal to individuals and communities to assist us in this piece of real reconstruction work. Donations may be sent to Mr. H. Philcox, A.C.A., Financial Secretary, Baptist Missionary Society, 44, Lower Circular Road., Calcutta.

T. S. HOWIE,
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J. T. SIDEY,
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GOSPEL OF JOHN

BURMESE

We have just published the Gospel of John in Burmese in large bold type. This should be especially useful for old people and children. They cost much more but we are selling them at 2 pice each, net.

AMERICAN BAPTIST MISSION PRESS